

LATEST IRISH NEWS.

From The Pilot.

Antrim.

The Rt. Rev. Dr. Welland, Protestant bishop of Down and Connor, died on July 29. He took a very prominent part in Belfast public life, and had a high reputation amongst his clerical friends as a valued friend and leader. Dr. Welland was incumbent of St. Thomas's Liburn Road, from 1876, and succeeded the late Dr. Reeves in the bishopric in the year 1882.

Carlow.

The Rt. Rev. Foley, bishop of Kildare and Leighlin, ordained at the cathedral, Carlow, on July 25. Rev. L. O'Neill, Rev. J. Dunne, Rev. M. Connolly and Rev. T. Prendergast. Bishop Foley was assisted by Rev. L. Brophy, vice president of Carlow college. The Father Dunne has been appointed to the curacy of Carlow-Graigie.

Derry.

The death occurred on Aug. 1 of the Rev. Michael McElroy, respected parish priest of Desertmartin. Father McElroy had labored for a considerable period in the district, and had, by his wise counsel and good example, won his way to the hearts of his parishioners, who, with many friends outside the confines of Desertmartin, deeply regret his passing away.

Longford.

On July 17, at St. Mel's cathedral, Longford, by the Rev. Thomas Langan, D. D., Abbot (uncle of the bride), assisted by the Rev. D. Reynolds, Adm., and the Rev. F. Donohue, Longford, Michael M. Kenny, solicitor, Longford, was married to Jeanette, eldest daughter of the late Dr. Atkinson, Longford.

Sligo.

Mrs. O'Hara, mother of Canon O'Hara, Kilmore, and the Rev. Denis O'Hara, Kiltinagh, died at her late residence, Clonacool, on July 31, at the age of 90.

Tipperary.

On July 17, at the Abbey, Roscrea, with nuptial mass by the Rev. J. Hennessy, assisted by the Rev. W. Hennessy, cousins of the groom, and the Rev. J. Irwin, John, son of the late Denis Hart, Knocklong, was married to Mary, daughter of the late James Walsh, Hill View, Knocklong.

Waterford.

Mr. Philip Walsh, father of the Rev. M. Walsh, professor in St. Kieran's college, Kilkenny, died recently at his late residence, Newrath, aged 77.

ENGLISH GRAND LODGE DISOWNS FRENCH MASONS

Dubs Them Bitter and Relentless Foes of Religion and Enemies of Christianity.

At a recent provincial assembly of the Grand Lodge of England the Dean of Gloucester is reported to have said: "I regret that the division of the Masonic brotherhood has now ranged itself formally and openly with the declared enemies of Christianity, ranking themselves with no mere agnostics, doubters and inquirers, but with the bitter and remorseless foes of religion which alone can make a country, as it has done our England, free and great and strong. It is the deliberate conviction of grave and thoughtful men that Masonry, a powerful order in France, our well-beloved neighbor, is the seat and home of that bitter, relentless infidelity which is working such terrible havoc, which is gravely threatening the peace and well-being of that glorious France, our friend which has grown up between church and state in France was not much heeded, still less commented upon, in England. Many of us were grieved, but we grieved silently. It was emphatically not our concern. Gradually the veil was lifted and we saw the feud was based upon grave issues. Separation between church and state had something sinister behind it—a grim spectre of hostility to revealed religion, to Christianity in any form."

CATHOLIC IRELAND.

Protestant Journal Views the Isle of Saints With Favor.

The accepted Irish type of the masses—the average Irishman—is amusing, says the "Outlook," but he smacks also of indolence, thriftlessness, a tendency to drink and even a lack of certain primary virtues. Fortunately, these features are not characteristic of the Irish people as a whole. In every quarter of the globe Irish men and women have shown themselves hard workers; if they have not displayed the same energy at home it is because of the general agricultural depression and depression, because of unsanitary dwellings and insufficient food. As to drink, contrary to the general supposition, the Irishman spends a less average on it than does the Englishman or Scot; moreover, the Irishman spends more on beer than on spirits, the contrary being true of the Scot. Furthermore, and even more surprising to many, statistics show the Irish to be less criminally inclined than are the inhabitants of Great Britain; in particular as to sexual morality, the stranger in Ireland is invariably surprised by the rectitude of the people. In 1841 Ireland's population was estimated at 8,300,000; in 1901, at 4,600,000. Thus in sixty years the population fell by nearly 4,000,000. America has won what Ireland has lost. But this is not all. Quality as well as quantity is involved. The emigrant have generally been in life's full vigor; most of those who have remained have been physically, mentally and industrially deficient. Meanwhile, the burden of taxation has enormously increased. Is it surprising, then, that, with the exception of France, Ireland's birth rate should be now the lowest in the world?

Two Irish Gifts for the Pope.

Two very interesting articles will be exhibited at the Oireachtas Exhibition—valuable pieces of jewelry, designed and executed in Dublin, which are to be presented to His Holiness the Pope on the occasion of his jubilee. One of these is a beautifully designed golden jeweled clasp for a rich cone of Irish poplin which is to be presented to His Holiness on the same occasion. It is a splendid specimen of Celtic workmanship. The other article is a beautiful casket surmounted with the Papal arms in fine gold, set with the best quality of diamonds and rubies, and worked out in every detail with triple crown, mitre, keys, stole, etc. It bears the inscription in Celtic letters of gold: "Plus X. Papa." Both articles bear the Dublin hall mark.

CATHOLICS FIRST IN INTELLECTUAL CONTEST

Royal Irish University Distinctions Practically Monopolized by Them.

(From the Derry Journal.) A point is being reached when the Irish Royal university distinctions will be practically the monopoly of the Catholic colleges. This year the two Catholic women's colleges—St. Mary's, Eccles street, and Loretto, St. Stephen's Green—which do not receive a penny of public endowment of any sort, direct or indirect—more than account for the three Queen's colleges, Belfast included, while the appearance in force of Maynooth makes the Catholic predominance more striking than ever. University College, Dublin, it now goes without saying, leads off, and has no less than ninety-three distinctions; Maynooth, which is just getting into its stride, comes second with forty-six; St. Mary's equals Belfast, with twenty-nine obtaining more first class distinctions, while that excellent college, Queen's College, Cork, which is the first in just distinctions. There are thirty-two art scholars at Cork; they have won two first class honors and four others. Either the Royal university honor list is a sham, or there is a wonderful waste of public money on this Cork Queen's college.

Protestant Praise for the Catholic Encyclopedia.

The opening article, a long and well considered article, in the book department of the Outlook, is devoted to the Catholic Encyclopedia. We quote: "The writer of this notice does not claim to have read the volume through—he has no desire to emulate Chief Justice Marshall's fabled feat with the dictionary—but the many articles he has examined have made upon him an impression of fairness that has both surprised and delighted him. The articles, of course, are not all upon the same level. Both in scholarship and in spirit some are better than others, but, taking the work as a whole, it maintains a high average and exhibits a commendable breadth of view and fairness of statement. In the carefully selected bibliographies of these and similar (Biblical) articles, Protestant and Catholic works appear side by side. Articles dealing with matters distinctly Catholic constitute, of course, the most important part of the work. Catholic rites and ceremonies, religious doctrines and moral principles are treated with fullness and in the most satisfactory manner. The articles on absolutism and asceticism are good examples of a genuinely Catholic and yet, on the whole, fair account of controverted questions. In both cases Catholic principles are carried much further back than by most Protestants, and in the former the use of 'penance' for 'repentance' in translating early patristic documents is often misleading, but, on the whole, the positions taken are historically sound. As a matter of fact, modern study of the early church has shown that the Catholic system, which was formerly condemned by Protestants as a medieval corruption, is of very early date. Treating of the biographies, the reviewer says: 'Among these may be particularly commended the ones on Anselm, Abelard and Arnold of Brescia, the last two of which, considering the standing of the men in relation to the church, are remarkably fair. The articles on various important popes, such as Adrian IV, and V, and Alexander III and VI should also be mentioned. That on Alexander III is all too meagre, but those on Adrian IV, and Alexander VI are full and admirable, and the latter, while frankly acknowledging the wickedness of this most notorious of popes, yet presents a career which is much nearer the truth than the indiscriminate and reckless accounts found in most books. On the whole, in spite of the mediocrity of certain portions, and in spite of occasional lapses from the general level of excellence—lapses inevitable in any work of this kind—the first volume must be pronounced a masterpiece, and if succeeding volumes maintain the same standard the work cannot fail to prove exceedingly useful."

Why He Could Not Preach.

(From Tit-Bits.)

There is a story of a clergyman who had taken temporary duty for a friend, and who had the ill luck to injure his false teeth during the week. The plate was sent to the dentist for repairs, a faithful assurance being given that it should be duly returned by Sunday's post, but the dentist or the post proved faithless. With the assistance of the clerk the clergyman managed to stumble through the prayers, but felt it would be useless to attempt to preach. He therefore instructed the clerk to "make some excuse for him and dismiss the congregation." But his feelings may be better imagined than described when, in the seclusion of the vestry, he overheard the clerk, in impressive tones thus deliver the "excuse": "Parson's very sorry, but it is his misfortune to be obligated to wear a set of artificial teeth. They busted last Wednesday, and they ain't got them back from London yet, as he was promised. I've helped him all I could through the service, but I can't do no more for him; 'tisn't any use aim givin' up into the pulpit, for you wouldn't understand a word he said, so he thinks you may as well go home."

What Will Make You Glad.

When the years have slipped by you will be glad you stopped to speak to every friend you met and left them all with a warmer feeling in their hearts because you did so. And you will be glad that you were happy when doing the small, everyday things of life, that you served the best you could in earth's lowly round. You will be glad that men have said all along your way: "I know I can trust him; he is as true as steel." You will be glad that there have been some rainy days in your life. Clouds and storms are not the worst things in life. If there were no storms there would be poisonous vapors and life would cease. You will be glad that you stopped long enough every day to read carefully and with a prayer in your heart some part of God's message to those He loves. You will be glad when you shut your eyes tight against all the evil things that surround you, and tried the best you could to stop their words, winged with poison. You will be glad that you brought smiles to men, and not sorrow. You will be glad that you have met all the hard things which have come to you with a hearty handshake, never dodging one of them, but turning them all to the best possible advantage.

RUN IT OUT.

When once you have hit the ball, Run it out. Though your chance be great or small, Run it out. Many a fumble comes, you know, Many a baseman muffs a throw, But you're lost, unless you go! Run it out! Come the best, or come the worst, Run it out. You are gone? All right, but first Run it out. Would-have-done or Might-have-been Never had a chance to win; Lively now and dig right in! Run it out! In the game, or out, the rule "Run it out." Is the motto of our school; Run it out. Here is one who thinks it wise Just to play for exercise, But he'll score more, if he tries; Run it out! You may fall? Of course, but still Run it out. If you don't, you know you will. Run it out. How alike are the beginning Of the losing or the winning— Just an eyelash to an inning! Run it out! Courage how and keep your heart! Run it out. Nothing comes without a start. Run it out. Other Shakespeares might be printing Other Titans might be tinting. If some constant coach kept hinting "Run it out!"—Edmund Vance Cooke, in Appleton's Magazine.

PRINCE OF WALES AT HOME.

Lives Quietly—Reads and Pastes Stamps in an Album.

What a contrast between the king and the heir to his throne, the Prince of Wales! exclaims the London correspondent of Town and Country. The father "weighted" with the crown, rushes up and down the land in motor cars and special trains attending christenings, race meetings, receptions, garden parties, semi-state and state functions, morning, noon and night. The son, whose only trouble seems to be the riddle of killing time, sits in his room at Marlborough house pasting stamps into an album, or adding a book. He does absolutely nothing and does it with such a mastery inactivity as to rouse one almost to enthusiasm at the idea of how successfully this proud prince manages to while away his golden days.

Prince Prosper in Fairyland hadn't a more delightful cycle of years than his royal highness the Prince of Wales. He will give you a brief, authentic sketch of the day's doings at Marlborough house. Those of you who hug the ancient idea that princes get up in the morning to the fanfare of trumpets, deck themselves out in royal robes and pass down a gallery lined with bowing and obsequious dunkeys, will be disappointed at this recital of the humdrum existence of an apparently middle class suburban home.

The prince, the princess and the rest of the family are up betimes, which means about 8 o'clock in the morning. There is the ordinary breakfast of a well-to-do English family and the head of it beguiles the intervals between bacon and eggs with the morning papers. After breakfast there are charity letters to dictate to a secretary, for over the Prince of Wales is not only a prince but a philanthropist. The prince's task of the day, the prince goes for a walk in St. James' park or Hyde park, accompanied by one of his equerries. A lady of the prince's household, Luncheon over, there must be some stamps to sort (the prince's stamp collection is the finest in the world and is said to be worth more than £100,000).

Then comes another walk in the park and then a book to read until tea time, when there are generally one or two visitors. Dinner, at 8:30 p. m., is quite informal, with a guest or two only here and there. If the royal couple go to the theatre dinner is set for 7, but as they do not often go to the theatre the prince reading a book and the princess doing some useful fancy work with the needle. Bed at 10:30 p. m. Is this not truly a picture of beautiful domestic bliss? Nevertheless I am quite certain that when the Prince of Wales comes into his own he will surprise the British people by his mental grasp of affairs, his wide sympathy with all classes of the people and his inherited capacity for governing.

OLD-TIME STENOGRAPHERS.

Shorthand in the Time of the Romans—Elizabethan Writer.

(From the London Chronicle.) Sir Edward Clarke, in joining the ranks of the inventors of shorthand, has yielded to a temptation common to great men of all ages. The learned Egyptian who first got tired of writing out a couple of hieroglyphic, and took to suggesting part of it only, was on the way not only to an alphabet, but toward the goal reached by Sir Edward himself. Since that dim period we have all been doing our best to find a royal road to expression, and have achieved the gramophone. Even Herbert Spencer, whose father invented a "Lucid Shorthand," was bitten with the desire to conquer time, and he tells us that an examination of his father's system left him in no doubt whatever that it was the best of all.

The fatality of all systems, however, is that what seems easy to the eye of a scribe may be terribly difficult to the cold gaze of a stranger. Of the innumerable systems of shorthand that were the rage a century ago how many survive today? In spite of Pitman, fame and fortune still await the man or woman who can invent a system that will appeal to the reader as effectively as to the original writer. Perhaps if we were to rediscover the lost shorthand writing of the ancient Romans we might find ourselves on the road toward a solution of the problem.

For the Romans were on affectionate terms with shorthand. Did not Suetonius, speaking of Caligula, express surprise that an emperor of so many promising parts should, nevertheless, be an ignoramus in shorthand; and did not Titus Veepasianus pride himself on his facility in the use of stenography both for business and amusement? So fond was he of the sport that he delighted to gather his amanuenses around him in order that they should tilt against each other in the stenographic field. It may be that but for the rediscovery of the art in our own

country toward the end of the sixteenth century the curious Pepsys would not have been moved to write his diary. The first impulse to the rediscovery and cultivation of shorthand in modern times may probably be traced to the desire, at the time of the Reformation, of preserving the discourse of the preachers of the new doctrines. "To write as fast as a man speaketh treatably," the Elizabethan writing master and stenographer, Peter Bales, declared to be "in effect very easy." The shortness whereof is attained by memory, and swiftness by practice, and sweetness by industry. But the early systems were very inefficient, and this has been considered by critics to be one of the causes of the corrupt readings of the text of some of Shakespeare's plays. Contemporary opinion on the subject may be gathered from the "Pleasant Dialogues and Drammas" of Thomas Heywood (1637), who says that his play of "Queen Elizabeth"

"Did through the seats, the boxes and the stage So much that some by stenography drew A plot, put it in print, scarce one word true."

Not His Concern.

(From Catholic Monitor, Newark.)

Our old friend, Mr. John Schuster, of Egg Harbor City, sends us the following anecdote: After a sermon from a famous missionary every person in the audience was crying except one—a farmer. When asked how he could abstain from shedding tears after so touching a sermon, he replied: "I do not belong to this parish."



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